



Talaq-e-Salasa : Quran Aur Saheeh Hadees ki Roshni Mein

Agar Kisi Shakhs ne Apni Biwi Ko 3 Talaq Ekhatthi Di Yani Talaq Talaq Talaq Kehdiya to aek Talaq Shumar hogi. Aisi Talaq dena Kabira Gunah hain, Haram hain. Lekin Agar kisi Shakhs ne de di to 1 hi Talaq Shumar hogi. Quran aur saheeh Hadees ki roshni mein

Quran se

1. Allah Quran me Farmata hy:

Aye Nabi...!!! **jab tum Aurton ko talaq do to unhen unki iddat par talaq do**” {Quran 65 :1} .

2. 02.228 Talaq wali Aurten apney aap ko teen haiz tak rokay rakhen unhen halal nahi kay Allah ney unn kay reham mein jo paida kiya ho ussay chupayen agar unhen Allah Taalaa per aur qayamat kay din per eman ho Unkay khawind is muddat mein unhen lota lenay kay poora haq daar hain agar unn ka irada islaah ka ho. Aur aurton kay bhi wesay hi haq hain jaisay unn per mardon kay hain achai kay sath. Haan mardon ko aurton per fazeelat hai aur Allah Taalaa ghalib hai aur hikmat wala hai.

2:229 **“TALAQ DO MARTABA HAIN** Phir ya to achai say rokna ya umdagi kay sath chor dena aur tumhen halal nahi kay tum ney unhen jo dey diya hai uss mein say kuch bhi lo haan yeh aur baat hai kay dono ko Allah ki hudood qaeem na rakh sakney ka khof ho iss liye agar tumhen darr ho kay yeh dono Allah ki haden qaeem na rakh saken gay to aurat rehaee paney kay liye kuch dey dalay iss

mein dono per gunah nahi yeh Allah ki hudood hain khabardar inn say aagay na barhna aur jo log Allah ki haddon say tajawuz ker jayen woh zalim hain.

02.230 Phir agar iss ko (teesri baar) talaq dey dey to abb iss kay liye halal nahi jab tak kay woh aurat iss kay siwa doosray say nikkah na keray phir agar woh bhi talaq dey dey to inn dono ko mail jol ker lenay mein koi gunah nahi ba shart-e-kay yeh jaan len kay Allah ki haddon ko qaeem rakh saken gay yeh Allah Taalaa ki hudood hain jinhen woh janney walon kay liye biyan farma raha hai.

Saheeh Hadees se

Daleel Num 1

Sanad :: Muhammad bin Ishaq —>> Dawud bin al Husain —>> Ikrimah —>> Ibne Abbas

Ibne Abbas(r.a) Ka Riwayat hy Hazrat Abu Rakaana r.a ne apni Biwi ko 3 talaq diye baad me pareshan Huwe aur Nabi ke pass gaye to Nabi ne farmaye Aap Talaq kaisa diye...?? Rukana ne kaha my ne 3 talaq dediya to Nabi ne Farmaye aap Aek Majlees me diye...?? to wo kaha ” HA” to Nabi ne Farmaye wo 1 hi TalaQ Shumar huwa Agar aap chahe to Ruzu karlesakte .Tab Rukana ne Ruzu karliye { Musnad Ahmed #265/1 Iska Sanad Hasan hy}

Is Hadees ka Sanad ki TehQeeqi Jaiza Muaddaseen ke Nazar me
1 Imam Tirmizi Kehnte hy is Hadees ka sanad Me koyi Kharabi Nahi hain.

(مُحَمَّدُ بْنُ إِسْحَاقَ ، قَالَ : حَدَّثَنِي دَاوُدُ بْنُ الْحَصَيْنِ ، عَنْ عِكْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ)
[Jame at Tirmidhee Kitab al Nikah hadith no: 1143]

2 Ibne Kaseer kehte hy Imam Abu Dawood Alag Alag sanad se Rivayat kiya aur is hadees ko “**Hasan**” kaha {Bidyatul Mujtahid Dar al-Salam volume 2 pg 1383.}

3.Hafeez Ibne Hajr Asqlani Apni Kitab Fath ul Bari” 9/362 me kehte hy Ahmed Bin Hambal aur Abu Yala Rivyat kiya aur “**Saheeh**” kaha ;

Aur Ibne Hajr ne kaha Sahih muslim main jo hadith hai wo Ibn Ishaq ki hadith ki kowat aur badata hai. (Phir Ibn Hajar ne Ibn Abbas r.a ki hadith Sahih Muslim Say Bayaan Kiyee)

Source <http://www.al-eman.com/hadeeth/viewchp.asp?BID=12&CID=460>

4 Shaykh Shoaib al Aranoot Is hadees ka sanad Ko “**Hasan** ” Kaha [Musnad Ahmad vol 3 page 369 hadeeth no. 1876]

5 Ibne Kaseer ne is Hadees ka sanad ko “**Hasan**” kaha aur Mazboot kaha [Irshad al Faqeeh by Ibne Kathir vol 2 page 168, Tohfa tul Hawdhi Kitab an Nikah hadeeth no: 1143]

6 Sheik-ul- Islam Ibne Taymiyya Kehte hy is Hadees ka sanad ” **Hasan** ” Hy {“Fatawa Al Kubrah” 3/22 }
Aur Ibne Taymiya ne kahte hy Jab Ibne Ishaq Haddasana Kaha to Ahle hadees ke nazdeek Siqa hy aur is ka sanad Jayyad hy { Majmoo al fatawa 33/85}

7 Imam Ibn al Qayyim ne is sanad ko **“SAHEEH”** kaha [Zad al Ma`ad” 5/263]

8 Sheikh Muhaddis Shakir ne iss sanad ko **“Saheeh”** kaha { [Tahqeeq of Musnad Ahmad by Shaykh Ahmad Shakir Vol 3 Page 91 hadeeth no: 2387]

9 Muhaddis Shaykh Nasir ud Din Al-Bani Kehte hy Imam Ahmad, Al Hakim and Dahabee and Tirmidhee ne is hadees ko **“Hasan”** Kaha aur Mein kehta hum A Hadees ” Hasan ” Hain [Irwa al Ghulayl vol 7 page 145 hadith no: 2063]

Daleel Num :: 2

Ibne Abbas Rivayat karte hy Nabi ke zamane me kisi ne unka Biwi ko 3 Talaq dediya hain to Nabi ne wuse hukum diya ruzu karlo to wo kaha my ne 3 talaq dediya hy. Nabi ne kaha Muje pata hy to us wakt A Quran ki Ayat pade Aey nabi! (apni ummat say kaho ke) jab tum apni biwiyon ko tallaq dena chahao to unnki iddat (kaye dino kay aaghaaz) mein unhen tallaq do aur iddat ka hisab rakho 65:1 to wo Shaks ne apni biwi ko ruzu kiya hy
{{Musannif Abdul Razzaq Vol 6 page 391 iski sanad Sahii hy }

Daleel Num :: 3

Ibne Abbas Rivyat karte hy Ke Nabi ke Zamane me Aur Hazarat abu bakar ke daur-e-khilafat aur Hazrat Umar Razi ki khilafat ke ibtedai 2 saal tak Teen Talagein 1 hi Shumar hoti the... **Phir Hazrat UMAR NE FARMAYA, LOGO NE AISE MAMLE ME JALDI KI HAI JISME INKE LIYE SAHULAT DI GAI THI PAS CHAHIYE KE HUM ISE NAFIZ KARDE LEHAZA AAP NE ISE IN PAR ZARI KARDIYA. (YANAI 3 TALAQO K BAIK WAQT WAQE HONE KA HUKM DE DIYA)**

{SAHI MUSLIM 1472, ABDU Dawood KITABUT TALAQ h. 2199, AUR NASAI 6/145 Iski sanad sahih hy isme koyi shak nahi kyun ki A Muslim shareef ka hadees hy....}

Imam Muslim Khud kehte hy Main ne is kitab main sirf wo ahadith jama nahi kiye jo mere nadeek sahih hai jabkii wo ahadith jama kiye jin par muhadithseen ka ijma (itifaq) tha [Sahih Muslim Al Tashahud fee as salat 2/371]

Note : 1 Iss Hadees ka wazahat Gaur se padiye Hazrat Umar razi Allah anhu ne Ta'azira or Siyasta Teen Dafa Talaq ko Teen Talaqe Nafiz farmaya tha

Hanafi Ulama ne Khud Qubool kiya hain ke Umar r.a ka Fatwa Sha'ri Fatwa nahi Tha Woh aek Siyasi Fatwa tha.

1. Tahtawi hanafi in Hashiyah durre Mukhtaar vol 2 page 128
2. Allama Qahistani Hanafi in Jami'e Al Ramooz page 331
3. Peer Karam Shah Azhari brelvietc
- 2.

Note 2 : inhone Teen Talaq ko Ta'azira Tahdida siyasata nafiz farmaya tha is k Dalail Suniye- Muslim Sharif or Masand Ahmad Me ye Alfaz Maojod hn:

یٰۤاُولٰٓئِیۡنَا اِنَّا وَرَمَعْنَا لَاقِفًا
اَمْرًا کَانَتَ لَمْ فِیْهِ اِنَاةٌ فَلَوْ اَمَضِیۡنَاہُ عَلَیْہِمْ
فَاَمَضَاہُ عَلَیْہِمْ
(دمدا ، ملسم)

“Hazrat Umar razi Allah ne Farmaya Ke logo ne Talaq k Muamle me jald Bazi Shuru Kardi he halanke inke li isme Dheel thi- is lie ham b isko inpar jari karden chunach jari karden-”

yani Asal masla Umar r.a bhi yahe samjhte the ke aek waqt ki teen talaq aek hi hy is me shariat ki taraf se in ke lie daleel thi ke Nabi salallah alahe waslam k zamana me or Abu Bakar razi Allah anhu k Zamana me or Do saal tak zamana e Farooqi me yahi dhi jari rahi. Agr inke samne koi Allah ka hukum ya RasoolAllah salallah alahe waslam ka farman Nahi hota to Yun nahi farmate.

**isse wazih he ke Hazrat Umar razi Allah anhu ne Irada kia tha ke Aek Majlis ki teen Talaq ko aek hi baqi rakhen lekin logo ne gair sharai tariqa ko apna lia he is lie jo shakhas apne nafs par jo lazim karega me b lazim kardunga. Jo kahega tujhe teen talaq to wo teen talaq hongy. goya sayasi musalihat or sayasi saza thi*

Note.3

Maslan – 1 Hazrat Hazifa Razi Allah anhu ne Ak Yahoodi aurat se shadi kar li thi Hazrat Umar Razi Allah anhu ne inke Pas Khat (latter) likha k is aurat ko talaq dedo jawab me Hazrat Hazifa ne likha k A Ameer Al Maomineen ye nikah haram he ? To Hazrat Umar Razi Allah anhu ne dobara likha k Me Tum par Wajib or zaruri karta hun k Mere khat ko rakhne se phle is aurat ko talaq dedo.

(iz alat al Khufae Shah Wali ullah Muhdis Dihlvi Kitab Al asar Imam Mohammad safa 182 musanif Ibn Abi Sheebah j4 safa 158 Sunan Saeed bin Mansoor j1 safa 182,183)

ye hukum bataor ta'azir tha- warna Ahle Kitab se nikah to Nas Qurani se sabit hy...

Maslan 2 is masle me Khud deobandi aur Berelwi log Umar ke faisla ko nahi mante hy Hazrat Umar r.a ne farmaya Jis awrat ka khawind ghum hojaye aur us ka pata maloom na ho kahaan hai toh jis roz say us ki khabar band hue hai char (4) baras tak awrat

intizaar kare char baras k baad char mahinay dus din adat kar k agar chahay toh dosra nika kare.” [(Book #29, Hadith #29.19.52)]

Ab deoband aur Berelwi ke madrase me jake puchiye Jis awrat ka khawind ghum hojaye aur us ka pata maloom na ho kahaan hai toh kitne baras wait karna karke to jawab ayega 90 se 100 years tak Ab Umar r.a ko kyun nahi mante ho.....?

Maslan 3 Rasul saw ke zamane me sharabi ki saza 50 kode thi but umar rz ne kuch waja ke tahet 80 kode kiye to phir yahan hanfi ise kyun nahi maante???????

@ khud Ahnaf ne b Hazrat Umar k is talaq k masle ko ta'azira siyasi taslim kia he-

Dekhiye ” Durmukhtar” (105/2) k hashia me Imam Tihavi hanfi likhte hn:

انه كان في الصدر الاول اذا ارسل
الثلاث جملة لم يحكم الا بوقوع واحدة
الى زمن عمر رضى الله عنه ثم حكم
“-بوقوع الثلاث سياسة لكثرتة بين الناس

“sadar Awal (zamana Nabvi or Zamana Siddiqui, or Zamana Farooqi tak) Me Jab koi Teen Talaq Ikathi kah deta hukum lagaya jata tha magar aek Talaq ka phir Hazrat Umar razi Allah anhu ne Teen ke waqia hone ka hukum laga dia bataor Sayasat qk logo ne Apas me Isko Am kar lia tha-”

@ Aur Hanafiyun ki bohot mashoor kitab Hidayah (part 2/355 chapter on Attalaqu Assunnah) main likha hai kii teen (3) talaq ek (1) majlis main dena bidat hai aur jo is tarha talaq de woh ghunagar hojata hai. Khawind ko pura ikhtiyaar hai apne biwi ko wapas layne ki agar cha ek hi majlis main talaq de ek tuhar ki mudad main.

Conclution : Lihaza A Umar r.a ka jo faisla hy A Siyasi faisla hy Na ke Shariyat ki....hazrat umar ra ne jo kuch kiya wah ek maslehat wa waqt ka taqaaza tha na ke sharai maslah,

Aek kaam jo mana tha khilaaf e sunnat tha, lekin agar kisi se ho jaaye to shariat ise pakadti na thi, jab logon ne ba kasrat ,be khauf hokar ise shuru kar diya to aapne bahaisiyat qanoon ya huqm farmaya ke main aainda se teen ko teen hi gin lunga, yah sirf isliye tha ke log ek saath teen talaagen देने से बाज़ आ जायें. Yah ek durrah farooqui tha jo unki saza ke liye tha na ya ke hz umar ra ne huqm sharai badal diya. Naozubillah man zaalik.

Sahaba se

koi shaks apni biwi ko ekhatthi 3 talaq de deta hai to wo darhaqiqat ek hi shumar hogi.

i) HAZRAT IBN ABBAS RZ.

ii) HAZRAT ZUBARI BIN AWAM RZ.

iii) HAZRAT ABDUR RAHMAN BIN AUF RZ.

iv) HAZRAT ALI RZ.

v) HAZRAT IBN MASOOD RZ.,

vi) IMAM AKRAMA RH.

AUR Tabien me se

vii IMAM TAOOS RA. aur ATA ETC. KA BHI YAHİ FATWA HAI,,.....

{ FATAHUL BAARI 10/456,,,GAAYATUL HAFAN 1/329 }

Shubhaat :

Baaz hadeeson mein mein Ibne Abbas r.a ke fatwe maujood hain 3 talaq ko 3 hi shumar hone ki. aur Baaz hadeeson mein aata hain Ibne Abbas ne 3 talaq ko Aek maana hain.

Aayie dekte hain Ibne Abbas ne 3 ko 3 maana hain woh ye Hadees hain :

Hazrat Mujahid Rh. Farmaate hai ke Mai Hazrat Abdullah Ibn Abbas Rdh. Ki Khidmat me Tha ke Ek Shaks Haazir huwa aur Kaha ke Usne Apni Biwi ko Ekhatti 3 Talaq Dedi hai.

Hazrat Abdullah Bin Abbas Rdh. Chup Rahe yaha tak ke Mujhe Gumaan Hone Laga ke Hazrat Ibn Abbas Rdh. Use Raja'at (Ruju) Ka Hukum Denge Phir Farmaaya ke Pehle **Tu Himaayat Kar Baitha hai Phir Aye ! Ibn Abbas, Ibn Abbas Chillaata hai.**

Allah Tala ka Farmaan Jo Allah se Darega Uske Waaste Allah Gunjaish ki Raah Paida Karega. Tumne Allah ka Khauf nahi kiya Lehaaza Mai Tere Waaste Gunjaish ki Raah Nahi paata, Tune Apne Rab ki Nafarmaani ki aur Teri Biwi Tujhse Juda Hogayi. Allah tala ka Irshaad hai : Aye Nabi SAW ! Tum Apni Biwiyo ko Talaq Dene ka Iraada Karo Toh Unhe Talaq Do Unke Iddat ke Waqt se Pehle { Sunnan Abu Dawud, Volume No.1, Page No. 677, Hadith # 2197 }

Note : 1 A fatwa kis zamane mein ibne Abbas r.a ne diye maujood nahi hy hosakta hy ke Umar r.a ke zamane me diye ho kyun ki us zamane siyasi hukum tha 3 talaq 3 hone ki.

Note : 2 Ahlu Sunnah kehtey hain ki Muhaddith ka fatwa halaat ke mutaabiq mukhtalif hosakta hai. Isey Shaikh Muhammad Daawood Rashid ney bhee Kitaab (Deen al Haq Ba Jawab Ja Al Haq) main kahaa hain, jab woh (us kitaab main) Ibn Abbas key fatwa key muta'allig baat kar rahe they ki kuch log (jo ahlu sunnah key khilaaf

hain) aisee bewkoof harkat kartey hain, woh hamaarey paas sirf fatwaa key liyee aatey hain, ulamaa ko un par teen talaag ka hukm denaa chaahiye, jaisaa ki Ibn Abbaas ney kabhee kabhee haalat key mutaabiq teen talaag ka hukm diyaa thaa aur kabhee nahee diyaa aur kahaa ki yeh ek hee Talaag hain.

Dusri Wakt Ibne Abbas r.a ne Aek Majlees mein diya gaya 3 talaq aek hi mante the.

Ibne Qayyim rahima ullah ne Sunan Abu Dawood se Naql kiya : 2197

Hammad ibn zaid riwaayat kartey hain Ayyub se ki, Ikrimah ne Ibn Abbas se riwaayat kee, Jab ” Tumne 3 talaq ek dafa { yak Baargi } kaha, usey ek hi me shumar kiya javega “ { .[Ighatha tul Fahaan, Sunan Abu Dawud: 2197] } Ye Hadees

Iska sanad imam bukhaaree ke shart par hain . Albany Sahab ne iss sanad ko “Saheeh” kaha.

Iste Pata chalta hain Ibne Abbas r.a ne Apni Zamane ke Madde nazar rakte huye Muktalif Fatwa diya hain.

Akhri baat : For the sake of Argument Thodi der ke liye Maan bhi liya jaye Ke ibne Abbas ne 3 Talaq ko 3 hi shumar kiya ho Tab bhi ye hujjat nahi hoti.

Jaisa ke uper jo aapne Musnad Ahmed ke hadees mein aap pada hain ke Nabi ne 3 Talaq ko aek hi maana hain. Deen me Nabi ki Marfoo hadees khilaf kisi sahabi ka Fatwa hujjat nahi banta ye baat mein nahi kehta hum khud Hanfi ke Muhadaseen aur deoband ke ulama kehte hy

1. Alama Mula Ali Qari hanfi rahmullah likhte hain:

ہم فنیہ ملاذا انددعۃ جدی باحصلا لوقہ“

شیئ آخر من

السنة. انتہی” (مرقاۃ شرح

مشکوٰۃ ج ۲ ص ۴۳۲)

Dono Ibarato ka matlab ye he ke Hanfia ke nazdiq Qaol A sahabi is waqt hujjut he jab koi Marfu Hadis iski mukhalif na ho agr koi marfu hadis iski nafi karegi to is surat me hujat nahi

2. Maolana abdul hay lakhnavi likhte hain ke:

ہمنا یلعی باحصلا لوقی فی (ا) او قفتا و“

السنة ليس بحجة اذ نقتہ شی من

المرفوعة”

(۱۸۲ ص ی ناملا رفظ)

yani ” hanfia shafia is par mutafhq hein k Qaol A Sahabi ki jab sunat nafi kare to wo qaol sahabi hujat Nahi hy...-

Aur Maolana abdul hay likhte hain:

ی باحصلا لمعب قرء لا ی عفاشلا دنعو“

خلاف المروى بل یوخذ بالحديث

الكلام ص ۵۷۱) الخ” (امام

“jab Hadis A Rasool Sahabi ke amal k khilaf ho to amal sahaba ka koi Aitbar Nahi hy- is lie k ham amal Sahabi is waqt mante hain jab Hadis ke mutabiq ho.

Ulama- A- Deoband ke Nazdeek Bhi Sahabi ki Maukoof Hadees deen mein Hujjat nahi hy Jab Agar Nabi ke Marfoo hadees ko Takraye to

1. “Shaykh ul-Hadeeth” and the “Shaykh ul-Hind” of Deobandiyah, Mahmood ul-Hasan Deobandi kehte hy Hanafiyyion ke Nazdeek kisi sahabi ka kehna pe Hujjat Nahi Banta hy... [Taqaareer Shaykh ul-Hind P. 43]

- 2 .Sarfaraaz Khaan Safdar Deobandi kehte hy Maukoof hadees Hujjat Nahi hy agar Marfoo hadees ka khilaf ho [Khazaain as-Sunan (1/179)]
3. Aur aek jagah Sarfaraaz Khaan Safdar Deobandi Ka Bhi Ahi Fatwa
4. Mufti Taqi Ushmaani Deobandi Ka Bhi A hi fatwa
- 5 Aur aek Jagah Taqi Ushmaani Deobandi Ka Ahi fatwa
- 6 Zafar Ahmed Thaanvi Deobandi Bhi Ahi kehte hy kisi sahabi ka kehna pe Hujjat Nahi Banta hy agar Marfoo hadees ka khilaf ho [I'laa us-Sunan (1/463 H. 432)]

Aitraz :

Muqallid Hazrat kehte hain 3 Talaq kehne pe 3 Talaq shumar hone pe **IJAM Hain**. Lekin ye **jhoot hy** JO unka Masla ka Daleel Quran aur sahii hadees se sabit hi nahi hy to Ijma kaisa hota...???????
Aek baat yaad rakhiye Jo bhi Ijma Sabit hona chahiye. Balke Sahaba me is Maslah me IJMA Nahi huwa Balke Ikhtilaf huwa Lekin Raaze Qaul 1 Talaq Shumar Hoga Quran sahii hadees Roshni me Aur Sahaba ke Aqwal se..

Point Number 1

Pehli baat Ijma Huwa Ya Nahi karke Muhadaseen ka kya Raay dekhiye

1 Imam Nawawi Kehte hy Is Masle me Ijma Nahi balke [Ikhtilaf](#) hy Aur A lake Bayan karte hy ke “Tawus (r) and Ahle-Zahir, Muhammad bin Ishaq, Muhammad bin Maqatal and Hajjaj bin Irtiqa inme Ikhtilaf tha ” [Sharh Muslim Al-Nawawi, Baab Al-Talaq]

2 Imam Ibn Rashd Qurtubi Maulud (560-595 H) a Maliki Jurist Kehte hy Iss Masle me Ulama me [Ikhtilaf](#) hy 3 talaq Ekhatti dene pe 3 talaq hoga ya nahi Baaz Ulama kehte hain 1 hi talaq Shumar hoga [Bidayat Al-Mujtahid Waghasyat Al-Maqtasid 2/61-63]

3.Imam Talmasani Ibrahim bin Yahya Maliki (633 H) :

Allama Qastalani Sharh of Sahih Bukhari Kehte hy Imam Talmasani Ibrahim bin Yahya bin Musa Abu Ishaq Kehte hy [Hamari Maliki Madhab me Fatwa Maujood hy ke Aek Majlees me 3 Talaq 1 Hi Shumar hoga { Irshad Al-Sari 8/127 }](#)

4 Imam Abu-Abdullah Muhammad Qurtubi 672 H:

Imam Abu-Abdullah Us Saal me Wafat huwe Jo Imam Nawawi ne wafat huwe.

@Imam Abu-Abdullah Muhammad Qurtubi Ne Bhi Wahi Kaha jo Imam Nawawi ne kahi... ImaM Abu-Abdullah ne bhi Yahi kahi ke [Ijma nahi Balke Salaf me Ikhtilaf hain.](#)

5 Imam Abu-Abdullah Muhammad Qurtubi Kehte hy Hamare Ulama(yani Maliki Jurist) Kehte hy 1 Majlees mein 3 Talaq ka malsa pe Ima-e-Fatwa (Maliki Jurists) IJMA hy... [Aur Jumhoor salaf ka Ahi Madhab hy Tawus aur Baaz Ahle-Zawahir Bhi 3 talaq 1 hi shumar hoga ... Aur bhi Muhammad bin Ishaq and Hajjaj bin Irtiga Rivayat hy ke Talage shumar nahi hote ,, Maqtal ka bhi A hi Madhab hy... Hajjaj se Rivayat hy kehte hy Jumhoor salaf aur Ima-e-Fatwa isse Qayal the..](#){Tafsir Qurtubi 3/219 }

-Imam Abu-Abdullah Muhammad Qurtubi kehte is Masle me Ikhtilaf hy kitne Talaq huwa karke .. [Sahabe me se Hazrat Ali, Ibn-](#)

e-Masud, Ibn-e-Abbas, Zubair bin Awam, Abdur-Rehman bin Awf (R.a) A sab 3 Talag 1 hona ka Kayal the....[Tafsir e Qurtubi 3/132]

6.Imam Shukwani (rah) Kehte hain Agar aek Mujtahid bhi Ikhtilaf kiya to Madhab-A- Jumhoor Ahle Ilm Nazdeek IJMA Nahi hota aur Hujjat bhi nahi hota.... aur Imam Surfi kehte hy Aek Mujtahid sare Mujtahid log ka khilaf ho to IJMA Nahi hota jab tak wo Mujtahid ruzu nahi kare...

aur aek wazahat karke likte hain : *Kabi kabi 1 Mujtahid bhi sare Mujthid se khilaf bhi Haqq banta hy { Irshad Al-Mafhul 88-89 }*

7 Aur aek jagah me likha hy Agar Aek Maslah me 1 ya 2 Ahle Ilm Ikhtilaf kiya to wuse IJMA Nahi kehte Balke Ikhtilaf kehte hy Ahi Madhhab Jamhur Ahle-Ilm Nazdeek.

[See Al-Ihkam Al-Ibn e Hazm 1/213, Muslim Al-Subut 2/222]

Ye sare Muhadaseen se A Pata chalta hy ke A Masle me Sahaba me IJMA Nahi Balke IkHtilaf hy...Baaz Log IJMA IJMA Bolka awam ko bewakoof banate hy wo log jhoote hain...

8 Imam shafai (r.a) ne farmate hy : Musalmano ke ijma se ye wazih hai ke jab koi Muslim nabi s.a.w ki sahii hadees paye toh uske liye sakt Haram hy usse phirey ya koi rai qayem kare

[Tazeem Al-Sunnah 28, Alam Al-Muaqain 2/282]

Muhaddaseen aur Ulama

Niche Diya GAYA Huwa Muhadaseen aur Ulama ka ahi raay hain ke Aek Majlees 3 talaq 1 Hi Maana jata hain.

1. Allahmah Aini kehte hain :

Maddhab- A- Tawus,
Muhammad bin Ishaq,
Al Hajjaj,
Ibrahim Nakhi,
Ibn Maqatal and

Ahlul dahirr A sab is masla ke kayal the Ekhatti 3 talaq diye to wo 1 talaq hi شمار hoga [Umdatul Qadri (20/223)]

2.Imam Ahmed Bin Hambal AHi Raay tha.... Ibe tayymiyah kehte hy Imam Ahmed bin hambal Aapna Raay ko phir Ruzu karliya hy 3 talaq 1 hi شمار hoga {[Fatawa Ibn Taymiyyah]}

3. Imam Ibn Rashd Qurtubi a Maliki Jurist Kehte hy baaz Ulama kehte hy 3 talaq ekatti diyajaiye 3 شمار hoga aur Baaz Ulama kehte hy 3 talaq Ekhatti diyajaye 1 hi شمار hoga. Allahu Alam [Bidayat Al-Mujtahid Waghasyat Al-Maqtasid 2/61-63]

4. Fakhr ud din al-Razi Is Ayat 2:229 ke Niche kehte hy Bahut sare Ulama A hi Kayal the Agar koyi shaks 2 ya 3 talaq diya to 1 hi talaq شمار hoga

وهو اختيار كثير من علماء الدين، أنه لو طلقها اثنين أو ثلاثاً لا يقع إلا الواحدة، وهذا القول : هو الأقوى، لأن النهي يدل على إشد تنال المنهي عنه على مفسدة راجحة، يبرجاء زواله قول بالوقف وسعى في إدخال تلك المفسدة في الوجود وأنه غف وجب أن يحكم بعدم الوقوع.

5. Imam Abu Hiyan al Andalusi kehte hy Agar Agar koyi shaks 2 ya 3 talaq diya to 1 hi talaq شمار hoga [in his Commentary of Quran under ayah 229 of Surah Al- Baqrah]

6. SHAEIKL- ISLAM IBN TAYMIYYA: TALAQ BIDAYI WAQE NAHI HOTI (AL-FATAWA 5/32)

7. IBN QAYYIM: ISI KE QAAYIL HAI. (ZAADUL MAAD 5/218-238)

8. IBN HAZAM: ISI K QAAYIL HAI. (AL-MUHALLA 9/358, AUR ALMAALATA 1945)

**9. ALLAMA SHOKANI: ISI KO TARJEEH DETE HAIN:
(NEELIL AWTAAAR 4/319)**

**@ TALAQ BIDAYI KA HUKM NA ALLAH TALA NE DIYA HAI
AUR NA HI RASUL SAW NE LEHAZA YE MARDUD HAI TO
PHIR ISKA SHUMAR KYUN KAR HO SAKTA HAI.**

**10. Shiek Bin Baaz ka bhi A hi Fatwa hy {Fataawa Islamiyyah,
3/281, 282.}**

**11. Al Allamah Albany Sahab ka bhi yahi Raay(Opinion) Hain.
[Irwa al Ghulayl vol 7 page 145 hadith no: 2063]**

Aakhri Baat :

**ye Haqeeqat hy ke Iss Masle mein Ulama me Ikhtilaf hy lekin Raaze
Qaul Ekhatti 3 talaq 1 hi shumar hoga Quran aur sahii hadees ke
roshni me .. Jab Ulama me Ikhtilaf huwa to Allah Humko Quran me
Hukum deta hy Jab Ulama me Ikhtilaf huwa to us Maslah Allah aur
Rasool ke taraf phirawo{ Quran 4;59}**

Wallahu Alam.